quence of his ignorance, looks on mere effects as forming part of and belonging to his self, forgetful of Brahman being in reality the essence of all. Hence as long as true knowledge does not present itself, there is no reason why the ordinary course of secular and religious activity should not hold on undisturbed. The case is analogous to that of a dreaming man who in his dream sees manifold things, and, upto the moment of waking, is convinced that his ideas are produced by real perception without suspecting the perception to be a merely apparent one."

But if the world is unreal, ask Sankara's opponents called *Parinama Vadins,* what becomes of the doctrine taught alike in the Upanishads and the Brahma Sutras that Brahman is the material as well as the efficient cause of the world ? Is not that doctrine contradicted by Sankara's view of the unreality of the world ? Sankara thinks that it is not. Says he :

" The fundamental tenet which we maintain in accordance with such scriptural passage as " From this Self sprang ether etc" (Taittiriya 11:1) is that the creation, sustentation and re-absorption of the world proceed from the Lord who is eternal, holy, wise and free, and who is the omniscient and omnipotent Lord,—and not from a non-intelli-"gent *pradhana* or any other principle. That tenet we have stated in our commentary on the aphorism—"From which the origin, *etcetera* of this," and here we do not teach anything contrary to it. "But how *' the question may be asked, " Can you make this last assertion while all the while you maintain the absolute

unity and non-duality of the
'' Self \ Listen how. Belonging to the self, as it were, of the Omni-
scient Lord, there are names and forms, the figments of Nescience,
not to be denned either as identical with or different from Him,
the germs of the entire expanse of the phenomenal world, called in
Sruti and Smriti, the *Maya-Shakti* or
Prakriti of the Omniscient Lord.
Different from these is the Omniscient Lord himself, as we learn from
scriptural passages such as the following :
—" He who is called ether,
is the revealer of all forms and names; that within which these forms
and names are contained is Brahman".
Chandogya (VHI-14-1).
" Let me evolve names and forms. He, the wise one, who having
divided all forms and given all names sits speaking (with those names
(Taittiriya Upanishad III). " He makes the one seed manifold ")
(Svetasvatara Upanishad VI-12). Thus the Lord depends as Lord
upon the limiting adjuncts of name and form, the products of Ne-*